The Missionary Herald

# NEWSLETTER

UNITED CHURCH BOARD FOR WORLD MINISTRIES

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Summer 1970.

**Personnel Appointments As of Mid-May**

At the Annual Meeting of the UCBWM a policy decision was made to the effect that career appointments would be made only after an initial term of experience. The new handbook reflects this decision in that initial appointments are now regular term or short term. The regular term appointment involves five years except in Honduras and Ghana and normally includes the twenty-five weeks of prefield orientation at Drew and Stony Point, as well as language study. The short term appointments are for three years and include the five weeks of prefield orientation during the summer session at Stony Point. In Japan an option is available to invest an additional six months in the interest of studying Japanese language and receiving a course in teaching English as a second language.

All of our overseas programs are interested in what prospects there are for personnel reinforcements. Though additional appointments will be made at the June 8, 1964, meeting of the UCBWM and during the summer months, we can share the general picture as of this time. From November, 1963, and through a special meeting of the Personnel Committee in early May, there have been fifty-three appointments. Twenty-two of which have been for a regular term and thirty-one for short terms. Unfortunately we have had an unusual number of withdrawals which at this time number a total of eight. The present prospects involve six new people for Southern Rhodesia, one for Ghana, four others for Africa, two for Haiti, one for India, two for Taiwan, three for Micronesia, one for Honduras, one for Latin America, fifteen for Turkey, four for Japan, two for France and four others who are yet to be assigned. In addition twenty persons have been recognized as being on Special Service and five of these are contributing their services to certain UCBWM programs.

**Dr. Reuling Returns from Near East**

Dr. Reuling, General Secretary of the Mission Division has returned from the Near East where he spent the month of April visiting the Board's four schools in Turkey as a member of a team consisting of Dr. Margaret Blemker, Near East Secretary; Mrs. Gladys Minear, member of the UCBWM Board of Directors; Mr. Roy Walters, Dean of the Foundation School of Berea, Kentucky; and Dr. Reuling. At the end of the visitations a five-day educational conference was held which included about twenty school and Mission Representatives and the members of the team. Preparations for this conference which went into the total situation of our educational work in Turkey were more than a year in the making, and included staff discussions in all of the schools, Mission discussions and study, and the preparation of a substantial number of background and position papers by members of the Mission.

En route to Turkey Dr. Reuling visited, in company with Dr. Blemker and Mrs. Minear, the Near East School of Theology in Beirut, where there were consultations with the staff and directors relative to plans for development and new building, and also visited Aleppo College, Aleppo, Syria.

On the way back to the United States he represented the board at a meeting of the Division of Interchurch Aid of the World Council of Churches, in Geneva, for a discussion of refugee and related problems in Africa.

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1964-70



Openings for Overseas Service 1964-1965

Each year after the Personnel Department receives from the field the requirements for personnel overseas, it prepares a folder listing and describing these opportunities. The folders are sent to the state conference offices, campus ministers, college placement offices, and people who have corresponded with the department during the year. Perhaps some of the readers of the Newsletter know of persons who would be interested and could best use the folder, or could pass it on to interested persons and likely candidates. Will you send the names of these people (up to six names) to Miss Charlotte Reid, Personnel Department, United Church Board for World Ministries, 16th floor, 475 Riverside Drive, New York 10027 and when the folders are printed they will be sent to persons suggested.

Cuban Refugee Resettlement

The Refugee and Migration Office began its major appeal for sponsors for Cuban refugees in May of 1962. Looking back two years later, our churches can feel genuine pride in their accomplishments. Two hundred United Church of Christ congregations from 30 states have sponsored the resettlement of 859 Cuban refugees between May 1, 1962, and May 31, 1964.

## ARCHIVES

Publication of James L. Barton's Letters

Seventeen letters from James L. Barton to James Bryce, included in the collection of letters between Bryce and his major American correspondents housed in the Bodleian Library, Oxford, are to be published in the series British Records Relating to America on Microform. Barton was the American Board Secretary so well known for his connection with Near East Relief.

Sorbonne Buying Micronesia Microfilms

The Sorbonne, in Paris, has requested permission to purchase microfilms of all of the board's Micronesia papers to the end of 1907. The immediate occasion for the order is the preparation of an advanced anthopology student for a two-year field trip to the area.

Pacific Northwest Conference

The sixth annual Pacific Northwest International World Mission Conference will be held in Vancouver, Canada August 24-28, 1964. This conference, though located in the Pacific Northwest, has the World as its area of concern. It is related to agencies of the National Council of Churches of the United States and the Canadian Council of Churches in their work of education in the Church's Mission.

Mr. Chester L. Marcus, area secretary for Africa will direct a seminar on "New Nations."

Volcano Eruption in Costa Rica

The Gus Kuethers, slated for service in Honduras, are presently attending the Spanish Language Institute in Costa Rica. They have experienced the discomfort of the ash fallout from the Volcano, Irazu, at its worst. However, it is good to receive reassurance from Mr. Auden D. Coble, director of the institute that the reports appearing in our newspapers were grossly exaggerated. There were some bad days, with heavy, irritating, unpleasant ash fall -when the wind dumped a lot on the school from the 15-mile distant peak. But the inference that a quarter million inhabitants of this capital city groped about in dusty sulphury darkness, knee-deep in lethal ash, etc. was not so.

The Costa Ricans have taken this situation in their stride. Irazu has behaved in a similar way on other occasions.

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## HONORS

Alford Carleton, Executive Vice President, United Church Board for World Ministries, New York City, D.D., Heidelberg College, Tiffin, Ohio, June 7, 1964.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

# OBSERVATIONS ON MY RECENT TRAVELS

by Alford Carleton

The trip broke into three almost equal parts which were about as diverse as one could get three experiences to be -- approximately two weeks in Russia, two weeks in Southeast Asia and two weeks in the Middle East. I was in Russia as a member of the Executive Committee of the World Council of Churches. In Southeast Asia I was in one sense a representative of this Board, and in another sense just an individual who was invited because the Asians had discovered that I wouldn't talk too much in an Asian meeting. It has been a privilege to be one of only two people outside the staff of the World Council of Churches who has been invited to every successive meeting of the East Asia Christian Conference from its foundation in Prapat six years ago until now. Then it was, as President of the American Friends of the Middle East, that I traveled in Iran, Iraq, Syria, Jordan, Lebanon, and Egypt.

As a report on my experiences in Bangkok, culminating in the Assembly of the East Asia Christian Conference, I have divided my impressions into three blocks. I have tried first to discover the points of cleavage which threw people into opposing groups. What were the issues that group felt united upon? What are the issues that must next be studied? In each of these categories, of course, this is but my attempt as a foreigner, to interpret what the Asians were saying. Remember that the group consisted of about 150 Asians to which only a few Westerners had been invited as outside friends and observers.

The basic tensions were four--the one being clearly and obviously the greatest of all--i.e. the enormous difference between the "haves" and the "have-nots." As much as we feel we are spiritually and fraternally one Church around the world, it keeps coming up that some of us have what some others don't have and want. Obviously the first question to come up in a discussion about missionaries and missionary practices is the simple difference of the standard of living. One of the Asian missionaries said, "Now let's be frank about this. We might as well be realistic. We all know that in the zoo some animals get off the path when other animals go by, and so we all know that in this business of the Mission of the Church we have the elephants, the buffaloes, the goats, and the rabbits. The elephant is the American missionary; the buffalo is the British missionary; and the goat is the Asian missionary; and the rabbit is the local pastor." This is the delicate problem of the channels of communication between donor and recipient and of the resentment there is at the continual presence in a smaller Church of someone who has the whole authority of a big Church behind him. The Asians all agreed that there are many missionaries who are the equals of anyone around them spiritually, and respected on that basis. But when it comes to financial power, the Asians do not want to be reminded, not all the time.

A second cleavage in the group at Bangkok was very clear, the cleavage between the concept of the Church and the concept of the Mission. There is the feeling that too many decisions are dominated by ecclesiastical authorities, which is not really good for the extension of the Gospel. There is alarm over the domestication of the Mission to serve the purposes of mere Church extension or even Church preservation; the Church is too often a pietistic group; a little society cultivating its own "Ghettoism"--until the Mission is practically forgotten. The fear is that the Church is so busy preaching to itself that it forgets that there is a world around it; that it is in the world for the purpose of serving the world--not for the purpose of serving the Church.

There is another cleavage between the missionary of any nationality and the agency that sends him -- the missionary versus the Board. If you think that some of our missionaries have had unpleasant things to say about the Board for World Ministries I suggest that you listen to what some of the Filipino or Japanese missionaries in Asia and Africa might say about the United Churches of Christ in the Philippines or in Japan.

There is a constant feeling of paternalism, of dictation from afar, or (quite the reverse) of failure to recognize what their problems are and failure to take care of them.

There was a fourth division which to me was unexpected. That is a very real tension between what you might call the "old pros" of the ecumenical movement and the "new boys" in the club, the large number of young Asians of great ability and promise, who were attending their first ecumenical meeting. They were delighted at the content of the meeting but often resentful of the domination of the older group. While this was quite clear and natural, I think even the "old pros" who felt their leadership was challenged were sometimes delighted at the number, the initiative, the depth and ability of the younger men who are now being drawn in greater numbers into the East Asia Christian Conference.

On the other hand, there are important advances being made in the sense that there is so much agreement among them that they seldom appear in the debate. There is the recognition that the preparation of all Christian workers, and particularly those with the title of "missionaries," must be better than the ones they formerly had. The second agreement is that there must be a much clearer definition of responsibilities in which both the sending and receiving Church will be involved, a well-defined partnership of both in every enterprise. The third area of agreement is on Joint Action for Mission; I think it's a serious question whether you can carry out genuinely international and interdenominational activity upon the base of a single denomination. Another consensus at Bangkok is of particular interest to us as we have worked on the relationship and balance of Mission and Service as two programs of one Board. One committee of the East Asia Christian Conference is already established as the "Committee on Interchurch Aid for Mission and Service."

Then there are five concerns that ought to be recorded as areas of investigation. The first: <u>What will money do and what will money not do, or money even harm?</u> Which is which? A second is the temporary or the intermediate nature of most of the ecumenical structures that we have been building. One hundred years ago our ancestors invented comity, a very effective form of ecumenical action until the invention of the autobus. Is it possible that our national councils are a similar booby trap in the end? Again we may be creating division where there should be unity. One way of saying it is that there is no real joint action for Mission until it is universal. As someone said, "Until the Church in Hong Kong cares as much what is happening to the Church in Scotland as the Church in Edinburgh cares what happens to the Church in Hong Kong, there is no real Joint Action for Mission."

Another matter that must be studied carefully is the problem of communication even among Christians. With whom do you communicate on what subject, and through what channels if you are going to build effective Christian unity? Another one is a study leading to the recognition of the vested interests, the power structures, the decision-making machinery which has been hidden from our eyes because we are so used to them. Not all of them are in the West! Whether you are talking about the Asian or the Western missionary in Asia, there must be a study of the lostness of the individual Christian worker since the Mission administrative structure was dissolved. We have good reason to give it up, but it has created a vacuum in many ways.

In conclusion, I want to speak of the real excitement in such matters. I suddenly realized, sitting in one of these meetings, that we are in the position of General Patton in 1944 when he wired back to the headquarters of General Eisenhower and said, "Quick, get me some more maps, I have driven off the edge of my maps." We have run off the map of Church structures and of Mission and Church relationships. We have to draw new maps. We are a Board which is in a position to work on that problem as very few other boards in this world are in, because we represent a Church that is less exclusively denominational in its loyalties. We have a long tradition of open-mindedness and experimentation. It is indeed an interesting and a promising time in which we live!

LATIN AMERICA

"What's New in Honduras?" Should the missionary or the pastor do all the work of evangelism? In Honduras this is the impossible. All church members must cooperate. The task is too great for the few pastors and missionaries. This year began a campaign to evangelize in homes, schools, prisons, hospitals; among children, young people, and adults. It began in prayer; every church member forming a prayer cell in his house, with prayer every day. Many help others to form prayer cells. One senorita has prayer in her home in the morning. She has breakfast in another home and has formed a prayer cell with this family. She takes the noon meal in another home and the evening meal in still another home--and has formed a prayer cell in each home. Many have been converted to Christ through these prayer cells.

It continues in classes for believers. Subjects in the classes: How to be a Fruitful Christian; How to Make an Evangelistic Visit in a Home (What to say, how to answer questions, etc.), How to Evangelize an Area -- home and institutions; How to Counsel with New Believers. After this training all members will cooperate in a nation-wide campaign. Pray for the success of this work of the Lord.

"People of the village are coming to see my garden project and to ask us to show them how to raise vegetables," reports don Jose Perdomo, of Villa Nueva. We have nine garden projects, with adequate fencing. A young Honduran Agricultural Extension Agent, member of our church at Chamelecon, directs the projects.

From the Rev. and Mrs. Harlan Levsen, Honduras

Honduras School Celebrates 25th Anniversary A four-day celebration ending with a religious service on Sunday, May 17, 1964 marked the observance of the 25th anniversary of the "Instituto Departmental Evangelico" in San Pedro Sula, Honduras.

The various programs featured music, dramatics in part developed for the occasion, baseball and basketball games, social hours for students, alumni and friends and a recapitulation of the chief events of the twenty-five years.

The story of the beginning of the Institute was read by Professor Elias Murillo. It was written by the founder of the school, retired missionary, Miss Anna Bechtold. It was started with eleven pupils and is now filled to a capacity of four hundred students. The principal and practically all of the teachers are Hondurans and about one-fifth of the student body is composed of evangelical young people.

News from Ecuador Field Coordinator Eugene Braun reports on developments in Ecuador where there is increasing evidence of independent action by folks long dependent on the Mission. At Picalqui, after the Mission sponsored co-op was dissolved, several small stores managed by Indians, developed to take its place. Also at the farm, another co-op for credit and land purchase is taking shape with good help from the Ecuadorian government. The congregation at Picalqui is growing and now uses a chapel built largely with local funds and labor.

This independent lay action means that missionaries and national workers have more time to spend in evangelism and community work like that at Pijal, a village farther to the north. There, several Indians have joined the church and five more are preparing for church membership. Regular literacy classes are being held in the home of Eloisa and Ascencio Quilumbaqui. These active church members have given a piece of ground for a church building.

O for the Varied Life of a Missionary! in Mexico After less than a month on the field, the Rev. Arthur Von Gruenigen reports on the beginning of his activities: "I'm enjoying very much the work with Pastor Salazar. Thus far it would seem that I'll be doing the following: 1) Work with the local youth group. I'm conducting a Bible study with them each Tuesday evening, and this Sunday afternoon we are going to listen to some tapes I made of the institute last week, in preparation for selling portions and complete Bibles. It is a very nice group. 2) Evidently I'll have some work with youth on the denominational level, and have initiated correspondence with the seminary student who is in charge.

3) I preach the sermon at the last service (evening) each month, beginning on April 26. Also I'll take the service when the pastor has to be away.
4) Help with the musical part of the Thursday evening services. We've started a choir which will sing for the Sunday morning services.
5) The congregation is thinking of having English services as a service to tourists during that season. If so, I'll preach.
6) May have a role to play in the English night school at El Pacifico next term. As you can imagine, I'm happy!"

A F R I C A

The Federal Theological Seminary of South Africa

For more than ten years, there has been a move on the part of missions and churches in South Africa to join together in theological education. Those involved were the London Missionary Society, the Bantu Congregational Church, the Anglican, Presbyterian, and the Methodist churches. This ecumenical move was possibly a reflection of the worldwide ecumenical movement and also the need to band together to maintain theological education free from government influence, as other fields of education were taken out of the churches' hands. Although theological training had been carried on at Adams College by the American Board for 109 years, for most of that time there had been only a few students and only one teacher. While one class was in training, candidates had to wait two or three years for another class to begin, and even longer when the instructor went on furlough.

The Rev. William Booth took over in 1948 at Adams United Theological School and made every effort to improve the quality of instruction. He believed in a united school with larger classes and a sufficient number of teachers to give instruction in varied courses.

In 1955 the Wright School of Religion of the African Methodist Episcopal church joined the institution. However, this association was short lived. The Bantu Congregational Church then supplied an instructor, the Rev. C.C. Khuzwayo, who is now general secretary of the Bantu Congregational church and is currently in the United States. The Rev. Arthur F. Christofersen also put in half-time as an instructor, so the multiple classes could continue.

During this period of time, Adams College (the boarding high school and normal school) had been lost to the government and the theological seminary - while staying on temporarily - in 1958 was forced to move. Accommodations were found for it in the buildings of an Anglican normal school - also closed by the government - at Modderpoort in the Orange Free State, where the school continued under difficult circumstances, which forced a degree of communal living which had not been experienced at Adams.

In 1958 the Rev. P. Allen Myrick from the UCBWM and Dr. R.J. McKelvey of the London Missionary Society joined the school staff. Three classes were in session and the school became a going concern with new life and spirit. However, tenure at Modderpoort was limited since the government had given only temporary permission for the Board to use this school. Mr. Booth continued to be very active in his efforts to create a federated theological seminary.

Twenty months ago, ground was broken and March, 1963, the new school, The Federal Theological Seminary of South Africa, was formally opened. It is built on the slopes of a hill just outside the small town of Alice (75 miles west of East London, one of the major seaports of South Africa). This is about the largest and most ecumenical theological schools in Africa. Last year it had about 90 students, in 4 classes, and 12 teachers, some part-time. The students belong to four denominational groups: Anglican, Methodist, Congregational, and Presbyterian, and each has its own "college" where all the students live. The four colleges are physically alike yet different. They were designed by the same architect and have red brick and tile with light green trim. Adams United is fundamentally the most different, with small "flats" of living room and bedroom, adaptable to two students or a small family. Through experience at Modderpoort, there is a communal kitchen and wash-house.

There is still a lot of work to be done. The great work - that of cooperation between the four colleges - is well under way. We are proud of the contributions made to this ecumenical effort by its

fellow workers and especially thankful that Bill Booth, with his energy, ability, and singleness of purpose, was principal of Adams United during this time.

Excerpts from a letter from Dr. and Mrs. Howard Christofersen, McCord Hospital, South Africa.

Angolan Women Send Sacrificial Gift — Out of the collections taken by Angolan women during their annual Day of Prayer, $66 was allotted to be shared between the victims of the Italian dam disaster and Hurricane Flora in the Caribbean. In relation to their standard of living, their $66 was equal to about $2,000. The money is being forwarded to the World Council of Churches, Geneva which had made special appeals on behalf of those who suffered in the Italian and Caribbean catastrophies. The women feel that, although there is much need in Angola, still some expression of Christian love and charity should go out to those in greater need.

Resettlement of Sealdah Railroad Station Refugees in Calcutta — The last of the Sealdah refugees left by special train for the new village which they will help build at Rahuta in a suburb 21 miles to the north. This was the end of Part 1 of the National Christian Council's great enterprise to resettle and rehabilitate the 6,000 refugees who have been squatting in the railway station in almost unbelieveable poverty and squalor. Most of them left East Pakistan in 1947, fearing that they could have no peace as Hindus in an Islamic republic. Many of them have been in Sealdah Railway Station for nine years. The majority of the 6,000 were born refugees. These people were considered the "hard core," the problem refugees. Many attempts have been made to resettle them.

For these and other refugees, the National Christian Council of India established Bengal Refugee Service in 1961.

NEAR EAST

Turkey Schools Educational Conference — In April 1964 representatives from the four UCBWM schools in Turkey met in Uskudar to consider "Patterns for the Future of Christian Mission Through Education in Turkey." The year preceding had seen much study by the faculties in all four schools and the preparation of some very worthwhile reports and surveys. The Board had answered the request of the Mission for some educational consultants, and during April the following team visited the four schools: Dean and Mrs. Roy N. Walters, on sabbatical leave from Berea College, Berea, Ky.; Mrs. Paul Minear, representing the Board of Directors; Dr. John Reuling, Secretary for the Mission Division of the UCBWM; and Margaret Blemker, Near East Area Secretary. There was opportunity during the school visits to meet members of the community, parents, alumni, and Turkish officials as well as to see the schools and their faculties in action.

The Findings of this Conference are available to other educational missionaries from the Istanbul Office, Attn: Wm. Edmonds, P.K. 142, Istanbul, Turkey.

The major thrust of the Conference probably was that of realizing the need for the developing of a local constituency even though there is not a strong Protestant church in Turkey. The Mission realized that the problems of support and staffing could not be met by the Board alone but there must be increased partnership in education between Christians and non-Christians.

The Conference took another creative step by delineating the aims of the schools. Sometimes these are taken for granted, but with so great a turnover of personnel in these days, the aim of this work is now stated in a form that it can be shared fully also with colleagues in Turkey. The schools are working on criteria by which they can measure their achievement as educational institutions and also as channels of Christian witness. Twenty-one items

were listed as criteria for the evaluation of our schools as Board institutions in Turkey.

As with most conferences, the work is still ahead. Constant self-evaluation, the need for developing staff and more sources of support, the increased working with Turkish colleagues, all this is still to be achieved. The schools, however, now have the beginning of a blue print, and know more clearly in what direction each institution is to go.

Near East and Far East — Margaret Blemker wants to send through this Newsletter a special word of thanks to many missionaries around the world who so kindly and graciously gave her time and hospitality on her recent sabbatical trip. Adding a visitor to busy schedules of homes or institutions is not easy, but the time given will allow one area secretary to have a better view of the world situation and the work our Board is doing and must do. This experience is one to be cherished for every area secretary. Seeing the African and Latin American fields is on the next sabbatical agenda! Meanwhile, thanks to so many of you for the happy days in January, February and March.

EUROPE

Skopje Quake Victims Move Into New Houses — One hundred and twenty-five Yugoslavian families of Skopje who lost their homes in the shattering earthquake last July have moved into sturdy, attractive new houses provided in part by gifts from U.S. Churches. The new dwellings were built under the supervision of a team of volunteer construction specialists from the U.S. and Canada.

The United Church of Christ Church following the quake, joined others around the world in responding to a World Council of Churches appeal for dunds for housing. The total gift of American churches to Skopje, channeled through Church World Service was $101,753. Of this amount, $93,394 was contributed to the cost of houses. The balance provided tents, blankets and water purification tablets rushed to the scene immediately after the disaster. Church World Service also made arrangements for the services of volunteer construction specialists, who gave sixty days service on the construction site. The team helped erect 97 of the total of 125 prefabricated houses. Occupants of the houses were chosen by an independent local committee with church, city, Red Cross and welfare agency representation. Criteria were urgency of need, suffering experienced at the time of the quake, and family size. A total of 581 men, women and children will be sheltered in the newly built houses.

PACIFIC AREA

Retiring Missionary Honored — Miss Angie Crew who has taught at Kobe College, Nishinomiya City, for many years was honored by the Japanese Government with the Fifth Order of Merit which was handed her by Governor Kanai of Hyogo Prefecture. Late in March, before she embarked at Yokohama she was received in audience by Her Majesty the Empress.

In 1959 Miss Crew was given citations from Hyogo Prefecture for her devoted service, and another from Kobe College for her long service. Defiance College, her alma mater, has honored her by conferring an Honorary Doctor of Humane Letters for contribution to welfare of mankind as missionary.

Things we had ... but no more — "Thank you for writing and telling me of the equipment available for Brokenshire. It will be good to get it and we will deeply appreciate receiving the layettes," writes Miss Emma Noreen, UCBWM nurse at the burned-out Brokenshire Memorial Hospital, the Philippines, in a letter to the Service Division.

"We are constantly being reminded of things we had, which we have no more, both in the hospital and at home. Just this morning Dr. Aportadera said: 'If we had the equipment, we could do a skin graft on these three burn cases.' Three children were severely burned when their neighbor's pressure kerosene lamp exploded. We used the ice water treatment and it is surprising how well the third degree burns are healing. The children recline on sterile sheets covered with mosquito nets, night and day, and have had limited amounts

of anti-biotics. They are charity cases and do not want to go to Davao General.'

"The former student dormitory lends itself very nicely to a small hospital; 66 was our yesterday's census, including 13 new born babies. The former Brown residence makes fine labor, delivery, operating and scrub-up, dressing rooms, and central supply. It is being used much of the time. The former guest room has become sleeping quarters for the student and graduate nurses on night shifts. The Faune home was purchased by the hospital and is now our dining and kitchen rooms. The Faunes live with me in the former Malcom house.

"There were 36 nurses graduated April 15. President Calderon of Silliman gave the commencement address. Thirty of the new graduates are now in Manila having finished their Board examininations yesterday. Thanks to you all who are helping making this fine contribution to Brokenshire."

Union Theological Seminary - Near Manila

A casual first glance through half-closed eyes gives the impression of being in a prairie state of America. Looking more closely you see that the trees are different and the wind makes different sounds as it lifts the thick, heavy matted leaves of the mango trees or bends the sleek and shiny banana leaves.

It is the campus of Union Theological Seminary in Dasmarinas, Cavite, the Philippines, 57-year old interdenominational, international, and coeducational divinity school.

Formerly in a busy part of Manila and located almost on the street, it was moved to the country with the hope that if the training were continued in a rural setting, the pull of the city would be counteracted.

The emphasis is on the rural ministry; most of the graduates remain in this type of work. On the seminary grounds is the Rural Christian Life Center.

Academically the school has much to offer. There are four degrees toward which the students are working: Bachelor of Divinity which requires an A.B. degree or its equivalent as a pre-requisite; Bachelor of Theology; Bachelor of Religious Education; Bachelor of Religious Education with Sacred Music Major. Women students are mostly in the latter two categories.

So, here is a seminary supported by the Methodist Church and, through the United Church of Christ in the Philippines, the United Presbyterian Church in the U.S.A., the United Church of Christ, the Evangelical United Brethren; The Christian Churches (Disciples) and the Reformed Church in America and students, staff, and faculty alike are happy to be a part of the school and participating in a school with a future with the necessary spade work.

The Rural Christian Life Center

On the campus of Union Theological Seminary, the Rural Christian Life Center was opened in 1963. Here Dick V. Fagan and his wife, Marvel, labor as agricultural missionaries. Sent out by the UCBWM both are Montana-born; both were brought up on farms.

What is the relationship between theology and agriculture? A student of the pastoral ministry could show you - with his conferences and seminars on the problems of the dirt farmer and the animal breeder. He gives a good case for paralleling Old Testament Theology, the Christian Family, and Personal Counseling with the raising of baby chicks, how to avoid soil erosion, and the feeding of milk goats.

There are 55 acres devoted to this rural life center. There are four buildings. In one is the home of the manager. There is a building for chickens, one for swine, and one will eventually house goats.

In another two years the farm will be self-supporting. Within the next five months the pigs will be bringing in an income. Goats are being imported from Australia. These will be distributed to the farmers. This is how it works: a farmer is chosen and brought to the farm where he remains for several days learning the techniques of goat-care. Since these are milk goats, he learns about the milking process and how to care for and use milk. This is all new to him as the Filipino is not naturally a milk-drinking person. Breeding opportunities are arranged and from the first offspring the farmer returns two goats.

In the training program for ministers, students and laymen, people are brought in for short courses from two weeks to a month. They learn about poultry, swine, goats, dairy cattle, growing crops and vegetables. During the seminary vacation they are housed at the seminary.

This coming summer there will be a course on the responsibilities and reasons why the church should be interested in all this, since this farm is not yet set up for such sessions.

Scholarships are offered to students and ministers to assist in this training. Five men and one woman are partaking in it under the direction of Mr. Fagan.

Four of the rural life promotion workers are graduates of schools of agriculture in the Philippines. One is a pastor who has had a successful ministry at Alahabad in India. Each is responsible for several church communities in promoting the rural life program of the church.

A local CROP (Christian Rural Overseas Program) group in Montana that knew Dick Fagan and his work started a project - "Get Dick's Goat." Money was raised to purchase animals and to go toward building the goat house.

So, there is a distinct relationship between a farm and a seminary, between Christianity and the rural life, and between Christ and the farmer.

K O R E A

One of the Least of These

The Annual Report for 1963 of the Il Sin Women's Hospital in Pusan, Korea, has just been received by the Service Division. This is the hospital into which Miss Edith Galt poured ten years of her life until her untimely death from polio three years ago. The Service Division continues to help this hospital which is run by three Australian medical personnel together with eight Korean doctors, twenty-three staff nurses, forty-five nursing assistants, and post-graduate midwifery students, eight office personnel, and eight strong-armed men. All but these latter are women.

During 1963 the hospital cared for 27,000 outpatient visits and 11,000 in outlying clinics. Its milk station provided 2,000 children with reconstituted milk for an average of 97 days. The hospital's inpatient department admitted 2,900 patients who remained a total of 32,000 days. The hospital delivered 1,445 babies, and performed 795 operations, with 26,000 laboratory examinations.

All of the above work cost in excess of "nine million won" which is only $72,500. One-third of its expenditures were for salaries and more than one-fourth for food. Three-quarters of this hospital operation, costing a total of $72,500, was contributed in fees for services rendered.

The hospital report concludes with these words, "It would not be possible to carry on without generous support both in cash and goods from Australia and from the United Church Board for World Ministries in the U.S.A. We have used $15,000 in cash donations and $58,000 in the value of supplies and services from overseas. Church World Service has given us generous supplies of milk and other foods.

"The purpose of the hospital is to treat patients in the spirit of Christ, but we know that often our Christian witness is poor. The unwanted or premature baby is surely 'one of the least of these.' Jesus' words to us and to each individual who has given money or contributed a baby's jacket to support this work is: 'Ye have done it unto Me.'"

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# C H R O N I C L E

## IN MEMORIAM

Miss Mabel E. Emerson (1884-1964) of 7 Craigie Circle, Cambridge, Massachusetts, an executive of the Woman's Board of Missions and of the American Board of Commissioners for Foreign Missions in Boston for thirty-nine years (1910-1949), died on May 19, 1964 at Mt. Auburn Hospital in Cambridge in her 80th year.

Combining ability and dedication to an unusual degree, Mabel Emerson gave notable service as an administrator in the following capacities:

Assistant in the education department of the American Board (1910-22);
Associate secretary, then foreign secretary, of the Woman's Board of Missions up to the time of the merger (1922-26);
Associate secretary (1927-33), then secretary (1933-49) of the American Board in the foreign department, with particular responsibility for the Near East Mission, and for the three Africa Missions during twelve of these years (1933-45).
She kept abreast of major trends in India and Ceylon also as a co-signer with Dr. Alden Clark of official communications to these fields.

Her first secretarial trip to the Near East was in 1924; the second included the Near East, India, Ceylon, and the Africa missions in 1928-29; in 1946 she visited Greece, Turkey, Syria, and Lebanon.

In interdenominational circles, too, she was a recognized leader. She was elected chairman of the Foreign Missions Conference of North America in 1938 and served on its India and Moslem Work Committees, on the Committee of Reference and Counsel and the Counsel's various committees. She was chairman of the Counsel's Africa Committee 1942-45, and of the Committee on Constitution and Functions in 1945, and was vice-chairman of the American section of the Committee on Christian Literature for Africa.

Miss Emerson attended the World Council of Churches Assembly in Amsterdam in August 1948 as an accredited visitor, and was a delegate of the Foreign Missions Conference to the International Missionary Council meetings at Oegstgeest, Holland, in September 1948.

She furthered the cause of institutions of higher learning by membership on several Boards of Trustees, among them Anatolia College, Thessaloniki, Greece; the Board of Trustees of Donations for Education in the Near East (Aleppo College, Syria); the Medical College for Women, Vellore; the Women's Christian College and St. Christopher's Training College in Madras. She was one of the American Board representatives on the Armenian Missionary Association of America also.

"Whenever there was a task demanding balanced judgment, breadth of sympathy, spiritual discernment and courage, she was likely to be one of the people asked to accept responsibility..." John H. Leamon, D.D.

For her incalculable contribution to the missionary enterprise at home and abroad, and to the world mission of the church, we are truly thankful.

(over)

## IN MEMORIAM (Cont'd)

Miss Jeannie Louise Jillson (1867-1964) of Claremont, California, an educational missionary of the American Board in the Near East for thirty-four years (Turkey and Syria 1904-1938), died at the McCabe Rest Home in Claremont on May 11, 1964 at the age of 97. Miss Jillson began her teaching at the American Collegiate Institute in Izmir, served as principal of the Girls' School in Brousa before and after World War I, taught at the Gedik Pasha School in Istanbul, and completed her service as principal of the High School in Beirut, a school which specifically met the needs of refugee children. Her service included Red Cross and relief work also in Turkey, Syria and Palestine.

The Rev. Elmer W. Galt, D.D. (1883-1964), of 635 Broad Street, Grinnell, Iowa, an evangelistic missionary of the American Board in North China and Foochow for forty-two years (1910-1952), and in relief administration in Hong Kong as a representative of the Congregational Christian Service Committee and Church World Service for three years (1953-1956), died on May 16, 1964 at the Audubon Hospital in Exira, Iowa, where his final weeks were spent at the home of his son Ralph. Dr. Harold S. Matthews, a China missionary colleague, wrote of him: "Whether struggling against inertia, ignorance and inefficiency in Chinese village churches, participating in evangelistic promotion, distributing famine relief, protecting women and children from ravaging soldiers, handling complicated treasury matters, or caring for the needs of Hong Kong refugees, one could always depend on Elmer Galt for solid thought, wise counsel, and constructive action."

Miss Caroline Silliman (1881-1964) of New Canaan, Connecticut, and more recently of Barton House, 138 Hancock Street, Auburndale, Massachusetts, an educational missionary of the American Board in the Near East for thirty-eight years (Turkey and Syria 1908-1946), died on May 30, 1964 in Auburndale at the age of 82. Miss Silliman's service as head of the primary-kindergarten department of the Girls' School in Van, Turkey, was interrupted in 1915 by World War I, but she gave continuous and notable service for seventeen years (1928-45) as principal of the American High School for Girls in Aleppo, Syria, now a department of Aleppo College. From 1920-28 she was a member of the Near East Relief team working in the Caucasus.

Miss Theda Belle Phelps, R.N. (1876-1964), of Barton House, 138 Hancock Street, Auburndale, Massachusetts, a medical missionary of the American Board in the Near East for thirty-seven years (Turkey 1911-1948), died on May 31, 1964 in Auburndale at the age of 88. Miss Phelps served on the nursing staff of the mission hospital in Talas, and for more than twenty years at the Azariah Smith Memorial Hospital in Gaziantep. During the war and post-war years she was engaged in relief and rehabilitation work in Talas, Sivas and Marash under the Near East Relief.

## BIRTHS

To Dr. and Mrs. Michael Gass of the Ghana Mission now in Panama, a daughter, Leila Rachel, on March 13, 1964, at Balboa Heights, Canal Zone, Panama.

To Mr. and Mrs. Lawrence C. Gilley of the South Africa Mission, a daughter, Sharon Thandeka, on May 2, 1964, at the McCord Zulu Hospital in Durban.

To the Rev. and Mrs. Melvin A. Wittler of the Near East Mission, a son, Bradford Kent, on May 25, 1964, at the Admiral Bristol Hospital in Istanbul, Turkey.